

# The Guide to Holiness.

MAY, 1860.

## EDITORIAL PAPERS.

### THE REVIVAL.

In our last issue we noticed some of the facts connected with the work of God now going on in the kingdom of Great Britain, and referred to the encouraging results of the revival in the United States. We have had occasion to observe the different outward developments of the work, at different times and in different places. But these do not most demand our attention. We need to study, not the incidents, but

#### *Its essential Elements.*

It is well known that there were many characteristics of the revival of true godliness under Luther, which did not appear in that in the days of Wesley and Jonathan Edwards. The work which commenced in this country in 1857, progressed with marked peculiarities, distinguishing it from all others. Yet the work of God in all these eras of divine visitation had its common and essential element. To them all the *special influences of the Holy Spirit* belonged. When Joel spoke of "that great and notable day of the Lord," he had the Spirit's descent in his prophetic eye, which should constitute the pentecostal revival. But for *his* presence, Luther and his co-laborers would have been, before the terrible wrath of the Pope and Papal rulers, as chaff in a tempest.

Jonathan Edwards complained that, just before the revival of his ministry at Northampton, the young people, as well as others, disregarded the common restraints of morality. But the Spirit swept these hindrances away; and when his presence disappeared, the returning tide of wickedness drove the good man from the field of labor where he had been greatly honored both by God and man. How plainly was the Spirit with the Wesleys, making them stronger and wiser in the things of God than the thousands of their enemies. And so has it been, and so it is now, in the gracious work of England and the United States. It cannot be too much emphasized that none of the favoring circumstances, such as the commercial embarrassments and the consequent disappointed worldly hopes of the people, nor the presence of "revivalists," and the establishment of special meetings, constituted a sufficient *cause* of the wonderful work. We cannot too fully give the glory to the Spirit who quickens and sanctifies. As individuals, we must never lose sight of this. He is jealous of his own glory, and will not give it to another.

But while the Holy Spirit is the essential ele-

ment in every revival, the coöperation of God's people is

#### *Its essential Condition.*

Prayer must be offered in earnestness and faith. Every idol must be put away, and all that we have and are,—our time, our abilities of mind and body, our substance, our position, social and official,—*all* must be consecrated to God. There must be great self-abasement; much self-denial; intense and unremitted labor. We do not say that the Spirit which *revives* is never given where these conditions are lacking. We dare not assume to know the reasons in every case of his coming to bless. Much of his holy work is past finding out. But sure we are, that if he sometimes begins a revival without them, he never fails to honor them where they exist. And further, we are assured that these conditions are always essential to his stay. His love must be reciprocated. His constrainings must be met with yielding. His labor must meet with an earnest, believing, and persevering coöperation. His first teaching, after he has unveiled the corruption of the heart and taken it away, is the necessity of activity. We are told that the disciples, immediately on receiving the Holy Ghost, ceased not to teach and to preach Christ, both in the temple and from house to house. They went everywhere, and "suffered the loss of all things," that the revival might continue. For this they took joyfully the spoiling of their goods, and counted not their lives dear unto them.

The essential work of the minister is to coöperate with the Spirit. Every man and every woman who are born of the Spirit, have an important part to act in this matter. *We are laborers together with him.* None must say we are too obscure or weak. None must secretly indulge the *feeling* that they are too rich and dignified,—nor too elevated in social position,—nor too refined in feeling. Weakness must glorify him, for when we are weak *then* are we strong. Riches, dignity, social position, refined feeling, are *his*,—they must lie in lowliness at his feet.

Crosses must be borne; mortifications must be endured, and sacrifices, such as are *keenly felt*, must be made.

What say you, Christian brother, to these things? Are you ready, sister in Christ, for the work? Are we ready to pay God's price for a continued revival? Is it any cost, in view of the help he extends and the reward he bestows? Have we not been too enthusiastic in this matter, expecting the end without the means? Are we ever more sober and rational than when we grasp the truth that we can do all things through Christ who strengthens us?

We truly believe that a close observation of the revivals now and everywhere will confirm the points we have aimed to enforce. The Spirit is the essential element in the work. He comes and abides on the condition of concurrent agency of God's people.



## CHILDREN'S CORNER.

## THE WISH OF JOHNNY BRIGGS.

"I wish I was a kitten," said little John Briggs.

How sad he did look, poor John Briggs. Before him was a blazing fire. The snow fell without, — many a child was crying with cold.

"What would you like to be a kitten for, Johnny?" spoke up his mother, her shining needles click-clacking through the bright red yarn that was fast growing into a stocking to make Johnny's toes warm.

"Kittens don't have to go to school, nor go to bed at seven, nor get up at six, — nor — nor —"

"Say their prayers," said Mrs. Briggs, trying to help him out.

This struck Johnny as being quite ludicrous, and he burst out in a loud laugh, that made the white kitten open her gray eyes, and sat winking and blinking at him, as if she too were pondering on the strange thoughts that would come into Johnny's head.

"Nor be kissed by father and mother, nor have Christmas presents of new sleds, new books, new boots, new balls; nor pleasant cousins to come and play with them; nor have nice rides in sleighs, nor kind parents to get them all they want; nor a Bible to read, a Christ to save them, a heaven to go to. Why, what a delightful thing it must seem to be a little kitten, and sit and sleep by the fire from morning till night!"

"Oh, mother!" cried Johnny, blushing as red as his new stockings; "I didn't think of all that; come here, kitty; I s'pose *you'd* like very well to be a little boy, and have all the nice things I have; but you can't possibly be anything but a kitten, or at best a great cat, while I can grow into a man, and be a teacher, or a doctor, or a lawyer, or even, perhaps, a minister. Who knows?"

"I hope my little boy will never make any more foolish speeches," said his mother gravely. "You cannot possibly be anything better than what you are, — except a better boy. Ask God, dear Johnny, to give you a *thankful heart*."

So the mother gathered together her shining needles and bright red yarn, and went to get supper for Johnny, who thought, as the kettle sang and the toast grew brown, that he would never wish to be a kitten again.

And when he knelt at his mother's feet that night, he asked God to forgive him for being ungrateful.

## "IT IS WELL."

A girl at Portsea, who died at nine years of age, said to her aunt, "When I am dead, I want Mr. Griffin to preach a sermon to children to persuade them to love Jesus Christ, to obey their parents, not to tell lies, but to think about dying, and going to heaven. I have been thinking," said she, "I should like him to preach from 2

Kings iv. 26. You are the Shunamite, Mr. G. is the prophet, and I am the Shunamite's child; when I am dead, I dare say you will be grieved, though you need not. The prophet will come to see you, and when he says, How is it with the child? you may say, It is well. I am sure it will then be well with me, for I shall be in heaven, singing the praises of God. You ought to think it well too." Mr. G. accordingly fulfilled the wish of the pious child.

## VOICES AT THE THRONE.

BY T. WESTFORD.

A little child,  
A little meek-faced, quiet, village child,  
Sat singing by her cottage-door at eve,  
A low, sweet Sabbath song. No human ear  
Caught the faint melody, no human eye  
Beheld the upturned aspect, or the smile  
That wreathed her innocent lips, the while they  
breathed

The oft-repeated burden of the hymn,  
"Praise God," "Praise God."

A seraph by the Throne  
In the full glory stood. With eager hand  
He smote the golden harp-strings, till a flood  
Of harmony on the celestial air  
Welled forth unceasing. Then with a great voice  
He sang the "Holy, Holy, evermore,  
Lord God Almighty." And the eternal courts  
Thrilled with the rapture, and the hierarchies, —  
Angel and rapt archangel throbbed and burned  
With vehement adoration. Higher yet  
Rose the majestic anthem, without pause,  
Higher with rich magnificence of sound  
To its full strength, and still the infinite heavens  
Rung with the "Holy, Holy, evermore,"  
Till, trembling from excess of awe and love,  
Each sceptered spirit sank before the throne  
With a mute hallelujah. But even there,  
While the ecstatic song was at its height,  
Stole in another voice, — a voice that seemed  
To float, float upward from some world afar, —  
A meek and childlike voice, — faint, but how  
sweet!

That blended with the seraph's rushing strain,  
Even as a fountain's music with the roll  
Of the reverberate thunder. Loving smiles  
Lit up the beauty of each angel's face  
At that new utterance, — smiles of joy that grew  
More joyous yet, as, ever and anon  
Was heard the simple burden of the hymn  
"Praise God," "Praise God." And when the  
seraph's song

Had reached its close, and o'er the golden lyre  
Silence hung brooding; when the eternal courts  
Rung but with echoes of his chant sublime,  
Still through the abyssmal space, that wandering  
voice

Came floating upward from its world afar, —  
Still murmured sweet on the celestial air,  
"Praise God," "Praise God."



## SCRIPTURE CABINET.

## THE DEAD MADE ALIVE.

"You hath he quickened, who were dead in trespasses and sins." — *Eph. ii. 1.*

"She that liveth in pleasure is dead while she liveth." — *1 Tim. v. 6.*

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." — *John v. 25.*

The Scriptures represent man's unrenewed state as one of death, and his regeneration as a resurrection. The soul, by nature, is without spiritual life, — dead "in trespasses and sins." This is true of *all* who have not been "quickened" by the Holy Ghost. But it is most revoltingly true of those who "live in pleasure" in an unlawful sense. Yet even these the gospel can and does save. Examples of such power are given in the New Testament history, and now everywhere in the case of those who come to Christ for life. The faith of the church ought to embrace all sinners, and, like its Head, cast none away. The following interesting facts, taken from the Revival Record of January, 1865, will stimulate such a faith. Speaking of the work of grace in Grassmarket, Edinburgh, it says: —

Mr. D —, a medical student, had long attended a school there to instruct poor boys. Lately, they had become so unruly that order was despaired of. One night last week they had to give up working, and Mr. D. commenced to pray. Suddenly, one after another of these ragged wild boys cried out for mercy, and in a few minutes they had all begun to pray for themselves. Leaving them at present, I will describe the beginning of a work unexampled in the present revival. While these boys were praying, two prostitutes passed by the door. They listened, but passed on. The Spirit forced them back, and they began to cry for mercy. Mr. D. found lodgings for them, and continued all night in prayer alone, that they might be kept from returning to their evil course. Next morning the noble youth began to relieve their bodily wants. Their clothes had all been pledged, except a few rags. He got the tickets, and went to the pawn-shop to redeem the clothes. While there, he exultingly exclaimed, "They'll walk the streets no more." A companion of theirs in sin, heard these words, and cried, "Is Bessy dead?" "Yes," cried he, "she's dead, and is alive again; Jesus has found her, and taken her to himself." "Oh," she cried in agony, "will he take me too?" He took this one with him, and all three abandoned their course for Jesus, and willingly entered into close confinement in the House of Refuge, where they will continue for two years. These make seven of this class who have been caught in the gospel net from these meetings. When leaving the Carrubbers' Close meeting on Sabbath evening, a female missionary told Mr. D. to be much in prayer till next day at 11 o'clock, when she would meet him and give him some work. He did pray, and met the lady. She led him down the Canongate to a high land of houses. "That's the Sebastopol of Edinburgh, — the fortress of the devil." She said, "Will you go up?" This building was a den of prostitutes from top to bottom, and formerly none could go up the stair without being protected by policemen. Three of the seven above mentioned had been rescued from its lower

story. Up they went to the highest flat. They entered a room. There were five fallen ones here. "I'm come," said he, "to tell you about Jesus." He read, prayed, and spoke to them, and so did the lady. One after another fell down and cried for mercy, till all five were engaged in imploring God to save them. They told him of their lives, and were extremely anxious about their souls. He left them all praying. Yesterday, he again went back, and he says, "The whole building is shaken, and will soon fall."

## DARKNESS AND LIGHT.

"The people which sat in darkness saw great light." — *Matt. iv. 16.*

*Darkness and light* are other strong scriptural expressions setting forth a state of nature and a state of grace. The sinner who turns to God is described as passing "from darkness to light." They who obey Christ "walk in the light." Those who continue in sin "walk in darkness." The throne of God, where there is perfect holiness, is a place of "*light unapproachable*." Banishment from God, where only sin reigns, is a place of "outer darkness," where there is "weeping and gnashing of teeth." A striking illustration of these great truths, and of the beauty and force of the Bible imagery occurs in Dr. Kane's Arctic Explorations, and also in the recent work of Dr. Hayes, entitled "An Arctic Boat Journey." Dr. Kane says that among the many severe tests of human endurance of an Arctic winter, the *darkness* is one of the greatest. Day after day of tedious, unbroken darkness, — nights without a morning, — hours unmarked by dawn or twilight, wore slowly away. When at last the sun's return was expected, the highest ice-crag was sought by the worn sailors to welcome his coming, and his first rays were hailed with a rapturous shout of joy. Dr. Hayes speaks of days during which his party could afford even a poor artificial light only two hours of the twenty-four. When nearing the brig, on their return from an unsuccessful effort of four months' duration, to escape from their ice-prison, the darkness was so great that they could not see the track of the advanced sledges, without stooping and eyeing narrowly the way. They literally groped in darkness, often stumbling upon the projecting "hummocks." Thus do sinners "sit in darkness," and "stumble upon the dark mountains." "Their way is dark, and leads to death." But the condemning fact is, that they love darkness rather than light. Unlike the Arctic sailors, they do not hail with joy the coming of the Sun. The Sun of Righteousness *has* healing in his beams, but they receive it not. Having eyes, they see not, so that light is come in vain. How fearful a foreshadowing is the darkness of their present state, of the everlasting darkness into which hope never comes! Oh, how should the Christian rejoice that he has been brought to the light. How earnestly and promptly should the sinner come to the light and be saved!



THE TRANSFIGURATION OF CHRIST.

"He was transfigured before them; and his face did shine as the sun, and his raiment was white as the light," etc. — *Matt. xvii. 1-9; Luke ix. 28-35; Mark ix. 2-8.*

The transfiguration was a fitting preparation of "the man Christ Jesus," for the terrible conflict of the Garden of Gethsemane, and for the bitter revilings of the judgment-hall, and the unspeakable sufferings of the cross. The following seem to be its prominent facts, which are indeed rich in instruction, and abundant in incentives to devotion: 1. The glorious appearance of Christ. "The fashion of his countenance was altered." "His face did shine as the sun." "His raiment was white as the light." "It was exceeding white as snow; so as no fuller on earth can white them." These set forth his purity. The "Ancient of Days" is represented with "garments white as snow." (*Daniel vii. 9.*) He who walks "in the midst of the seven candlesticks" has "his head and hairs white like wool, as white as snow." The saints in glory are "arrayed in white robes." (*Rev. vii. 13.*) This appearance was an outward manifestation of the divine communications to the soul. When Moses talked with God "face to face," the children of Israel could not endure the shinings of his countenance. 2. This divine communication, whereby "the fashion of his countenance was altered," was made to him in prayer. Luke says, "as he prayed," this occurred. We receive heavenly effusion through prayer. While Daniel prayed, Gabriel came to him. "The whole multitude of the people were praying without," and Zacharias himself was offering incense, when the angel came to him from God. While Peter prayed on the house-top, he was taught in vision. While the disciples on one occasion "prayed, the place was shaken, and they were all filled with the Holy Ghost." 3. The fact that Moses and Elias appeared "in glory," and talked with him. The one had been dead nearly 1,500 years, and the other had been translated about 900 years. Yet they lived. The souls of the departed do not sleep until the resurrection, as some vainly teach. They manifested an interest in the atonement he was about to make. They spake of his decease, — of his approaching death at Jerusalem. Christ's death is the grand topic of heaven. Christ was not dependent upon these saints for sympathy and aid in the coming struggle, but their presence could but encourage his holy soul. If "an angel" could "strengthen him" in his agony in the garden, why not Moses and Elias in the anticipation of it? 4. The occasion of this "excellent glory" (*2 Peter i. 17*) was seized by God to command attention to the words of Christ, "This is my beloved Son in whom I am well pleased; hear ye him." This whole occasion receives its greatest significance from this "voice out of the cloud." The law was represented in the person of Moses. But Christ's words are above the law, for he is its author. The pro-

phets were present in the character of Elijah. But a greater than the prophets was there, for they spake by him, therefore let all hear the beloved Son. 5. Where the divine glory is displayed, there it is good for the people of God to be. In such a place, these willing souls would stay. Peter said, "It is good to be here." He spake from his warm emotions, though his intellect was somewhat confused, "for he wist not what he said." He did not comprehend the occasion, yet he felt its power. God's glory takes hold of the soul and transforms its nature, though the facts of its revelations are too great for finite comprehension. Peter made no mistake when he said, "It is good to be here." There was a depth and a glory in what he said sufficient to task an archangel's mind, though Peter little understood it. Sinners under special awakenings of the Spirit, and Christians under extraordinary baptisms of holy fire, utter great truths, though in a measure they "wist not what they say," their words being all too full of divine inspiration for their slow perceptions. 6. The three disciples were overawed by the occasion, especially when they "entered into the cloud," and while "they heard the voice." It was a "bright cloud" which came upon them, namely, a cloud from which Jehovah sent forth a brightness. See 18th Psalm. It is well for us to fear in the presence of God, when he is working mightily among his people. He is infinite. We are finite. He is holy and we sinful. Yet we need not have a slavish fear. This, our faith in him, as our Father and Redeemer, forbids. 7. The disciples undoubtedly lost a part of this wonderful occasion, by being "heavy with sleep." (*Luke.*) It was only when they were awake that "they saw his glory." If that daring Christian had been awake and on the lookout for the coming of the Lord, he would not have lost, as he did, half of the benefits of the revival. It was only the *retiring* glories, as the bright cloud passed, that he saw. Irreparable loss! Dearly-bought sleep which cost him a part of the heaven of earth! Strange that these same disciples were caught sleeping after this, on a very different, but even more important occasion. If they had not slept at the transfiguration, they might not in the garden of agony. If we improve the hours of light and glory, we may endure those of darkness and conflict which are sure to follow. If the disciples had not slept in the garden, the angel who strengthened Christ might have mercifully aided them, and their courage not have so failed at his betrayal and condemnation.

All who are the sons of God will see Christ and be with him, "in glory," if not on the mount of transfiguration, yet *with* him, and with Moses and Elias, and all the redeemed. Our vile bodies will be changed, and made like unto his glorious body. We may then hear the voice of God and not be afraid. It will be good to be there, and we shall go no more out forever. The slumbering of unwatchfulness will not overtake us; we shall praise him day and night.



## EDITOR'S DRAWER.

The following account of a "Ladies' Prayer Meeting," at Edinburgh, Scotland, we clip from a foreign exchange. Will the sisters, whose hearts are set upon "doing good of every possible sort," mark its happy results? Meetings so honored of God should not fall into neglect in the churches.

## LADIES' PRAYER MEETING.

We gladly record the blessings of our kind Father during another week. On Monday and Tuesday we had extra good meetings as regards numbers; but there was not such manifest evidence of the spirit of prayer. We had more strangers, and fewer of those who usually take part in prayer; but the ranks must be filled up, so that when those upon whom we depend are prevented from being present, those who have hitherto been silent spectators and hearers must "come up to the help of the Lord." We were very much cheered one afternoon when told that a young Christian, from hearing a few remarks made upon the passage, "Open thy mouth wide, and I will fill it," was enabled afterwards to pray before others, a thing from which her whole being had previously shrunk. We have likewise had a thank-offering from "a happy, a grateful wife," who asked prayers for her husband, and who told us with tears that she never knew of a more certain answer to prayer. Would to God that we could say the same of all those husbands for whom our prayers have risen! Let us hope and trust, and never despair of any one. A mother likewise came forward one day, saying that she desired to return thanks to God for the change upon her family. She saw it manifest in their conversation and conduct. The same afternoon a young person arose, and said that she could not express the benefit she had received by attending. She said: "I had often heard about this meeting; but I was long in coming. However, I would just advise any here who are in trouble of mind, to wait as I did and have conversation, for I have been quite happy ever since; and I return thanks to God for what he has done for me." Thus our gracious Father continues to bless us with cheering evidence of success in our humble efforts, and we feel thankful for the past, and take courage for the future. We will not forget all those who have written us from distant places. Let them "go forward" in prayer and effort, and they shall see the salvation of the Lord. Our anonymous Christian friend in the North must be earnest in prayer at home, when her health does not permit her to go abroad. She can, perhaps, send a request to the prayer-meeting, or write a few words that would be read, and this would always encourage the hearts and strengthen the hands of those who are doing what they can to keep up the meetings. We shall be glad to make her acquaintance "in the Spring," when she comes South. Meanwhile, let her do all she can, and God will accept the offering.

The requests for prayer are numerous and interesting. We will not forget our Liverpool, Melrose, and Fife friends, as well as others who are seeking to do good in the daily walks of life. In Richmond Place Chapel a meeting for prayer has been begun. It is chiefly composed of the wives of working men and others, who are interested in the present revival efforts put forth in that place by laymen of various denominations. Thus our meeting in the hall is spreading its branches. May the blessing of God follow the efforts of this little band, and as the mother's heart rejoices over the spiritual growth of her children, so would we rejoice over this prayer-meeting, and pray that it may have abundant success. Daily meetings are held this week in

Queen Street Hall. Oh, that decided action may follow! May these crowds not pray merely, but may they work, and enter heartily into the conversion of souls! The Spirit and the Bride say, Come. *All things are ready.* God waits for his church coming into such sympathy with himself as shall lead all his people to follow Jesus as he went about seeking to bless mankind. Oh that the Spirit may indeed be poured upon all flesh, and that the church may have a double portion!

AN APOLOGY. — Having been deprived by sickness of the services of one of our clerks, our work got somewhat behindhand. Let this be our apology for the delay in mailing our last three issues. We regret this the more as it has subjected our Canadian friends to great inconvenience. Bro. Wadsworth, our agent, is not at all to blame in the matter.

## BOOK NOTICES.

Three new and attractive appearing books for young people have been laid upon our table.

"THE WIDOW DAVIS AND THE YOUNG MILLINERS" is a story for young ladies, by the popular author of "The Object of Life." It is full of hints and instruction, to which every young lady will do well to take heed.

"THE TELESCOPE" is an allegory by which the principal features of the "broad" and "narrow" ways are impressed upon the reader. It will be best appreciated by adult minds, though it has attractions for the young. Its teachings will improve the heart of both.

"MOORCROFT HATCH, OR DARKNESS AND LIGHT," by A. L. O. E., is a story written with much more than usual ability. Its incidents are rather too romantic for common life, but it teaches clearly the soul-saving doctrine of a change from "Darkness to Light."

These volumes are from the active press of Henry Hoyt, 9 Cornhill, Boston.

"THE HAPPY ISLANDS; OR PARADISE RESTORED." By W. F. EVANS. Boston: H. V. Degen & Son, 22 Cornhill; 1860. — Under the figure of a group of islands, which are sought, found, and described in detail by the voyager, the work of grace in the purification of the soul is attractively set forth. The author's style is compact and chaste; his conceptions of divine truth are clear, and his experience of their power on his own heart is evidently such as to give a genial glow to his narrative. The allegory which he has adopted affords freshness of interest to even old truths; while his patient, and, we may add, profound thought has elicited much original matter in reference to his theme. Upon the whole we feel safe in saying, that "The Happy Islands" cannot fail to interest and profit its readers in a superior degree.



[Original.]

## EUREKA.

BY REV. C. D. PILLSBURY.

It has often been my privilege to tell how the Lord has led me. But my testimony has been comparatively limited, having been confined to the social circle in which I move; through your pages I hope to gain the attention, if not the interest, of many more hearers. In many respects my experience is a general one, and just what many will recognize as a counterpart of their own; but in other respects it is, I think, peculiar, and the relation, I trust, may aid travellers in entering the *King's highway of holiness*, who, coming to cross roads, and almost benighted, are about faintheartedly to retreat, but perchance, reading the finger-board of my experience, may become reassured, and successful. God grant it! For some time I have intended to publish a sketch of my Christian experience, but various causes have prevented preparation, and fearing that delay will not lessen the difficulty, I have abandoned the idea of a studied article, and have determined to furnish, instead, an extract from my private records, — and this plan will not be altogether disadvantageous in my view, for, though the article may be rough hewn and crude, it is also familiar and faithful. To begin, then, the quotations thus abruptly.

Ever since I had begun to preach, I had received accounts through the newspapers of the "great awakening" in the different cities, and every account I read stirred me up to more ardent prayer for a revival among my own people. Finally, I grew so *anxious* to have them receive a spiritual blessing, that I set apart one day of each week to be observed privately as a day of fasting and prayer to beg for a revival. The answer came in a way I little dreamed of. I saw sin only in those around me, and desired most earnestly its removal, but God's eye was turned upon

me as the sinner. And he seemed to say, "Thou art the man!" Before there was any indication of his presence among my people, the Holy Spirit first visited my own heart, and I was led to see my secret sins of *literary pride*, and selfishness, as never before. I saw that when I presented the cross to my people, I placed myself, my talents, *before* instead of behind it. I had indulged a contemptible pride and vanity in using metaphors, and logic, and critical ingenuity; not that I felt these adjuncts of the pulpit *essentially* wrong, but *relatively* and *associatively* wrong, for my motives, the source of them all, had been selfish and vain. I saw that all I did was painted with sin and self, and I longed unutterably for inward purity. I felt that I must first be cleansed anew before God could consistently use me in an extensive work of saving souls; that, although I was a Christian, I was not such a Christian as I ought and wanted to be. I discovered that there were parts of my nature which I had never given to God, deep recesses of my being, undiscovered till then, which I hardly dared to let conscience explore, and where I felt conscious that God did not reign. I began to see that I did not give all my cares and fears up to God; that I did not know what it was to cast *all my care* on him who cared for me; that I had been making, unconsciously, mental reservations in my consecrations, and lying to the Holy Ghost by keeping back part of the price; that pride, vanity, selfishness, unsubdued and unrelinquished, lurked insidiously in my efforts and prayers. Blacker and blacker the picture grew, the longer I scrutinized it. I longed more than ever for freedom from sinful motives, and for a transparent purity of soul, that might be, as it were, a spiritual mirror, clearly imaging the Saviour's loveliness as he should gaze into its depths. I longed to be conformed to his will, but it seemed to be hope against hope. I could see no way of release from the slavish bondage of sin. In view of my besetting sins, I cried, "Who



is sufficient for these things?" "Who shall deliver me from the body of this death?" I had not arrived at the meaning of the exulting joy of the apostle's discovery in the following verse. I felt that I needed renewing, though I never doubted I had *once* been converted; and I could see, too, that I had made progress in spiritual knowledge and aspiration; but in *attainment* I had always balked. I had made progress in holiness very slowly. Or ever the stone neared the summit of the hill, back it rolled heavy as ever. I found no success in laying aside *every* weight, and *easily* besetting sins, and running with *patience* the race. Oh, thought I, how unattainable those quiet, passive, unobtrusive, *negative* characteristics of true holiness, that are like oil to the Christian harness, causing it to work noiselessly, naturally, and without friction!

And here the blind was led in a way he knew not, not only into the light, but also into the liberty of the gospel.

At this juncture, as if in answer to my prayers, a friend sent me the *Guide* for the month of January, 1859. I remember well the loathing prejudice I felt against the title of the Magazine. "*The Guide to Holiness.*" It shocked me. "The Pharisees! they mean to take the Bible's place!" It seemed like blasphemy! And Satan was exceedingly given to quoting scripture just then. "I am the door of the sheep." "He that entereth not by the door unto the sheepfold, but climbeth up some other way, the same is a thief and a robber." Ah, Satan knew I was knocking at the wicket gate, and he shot deeply poisoned darts to frighten me off. He came arrayed as an angel of light. But God thwarted him. I determined to read very cautiously. But what was my surprise to find that the different articles seemed to contain the balm I had long sought. They echoed my soul's longings, or rather they were the realizations of what I had hoped and dreamed. They breathed in a purer atmosphere than I,

they seemed nearer heaven, fairly in the land of Beulah! But I was still more affected as I read the first article in the No. entitled "The Baptism of Fire." It was a thrilling description of the writer's religious experience. What struck me particularly in this piece was, that in so many particulars it corroborated my own experience, especially my conversion, backslidings, repentings, resolves, failures, longings, more and more fervent consecrations, and gradual conquests over old habits of sin, with earnest yet vain struggles after greater and entire triumphs not only in action, but still more in thoughts, feelings, and motives. This I could comprehend to its core of misery. But even to *apprehend* the realization of his next step seemed looking through a glass darkly. What he termed his *baptism of fire*, was a sealed volume, and the question was, who should I find able to loose the seals?

I reasoned thus: "Since this man has told so circumstantially for *his* experience, previous to this new light he received, just what I know to be true in *my own* experience, why should I distrust the rest of his story, when he speaks of his remarkable after-experience? I felt that it was no argument to prove the falsity of his account, that I had never had a similar experience. But then I had an aversion to what I considered religious phenomena. Their assumption seemed unsafe. However, I felt the same longings gnawing at my heart after the same blessedness, and I saw that his, too, had experienced the same aspirations before the attainment was made. Then I ventured a little further, and gazing intently, said, "Lo, here is a mystery! But if it was unlocked for him, why not for me also?" But then I cautiously drew back, I felt as if I was treading on quicksands, and was leaving the ancient landmarks of my faith. And here Satan liked to have made shipwreck of my faith, by sharpening memory and caution. It was steering between Scylla and Charybdis, and needed a careful



helmsman; but an unseen power presided. It was suggested, "You had better beware, this is that exploded subject of sanctification, dangerous to meddle with, for it is a maelstrom that turns every inquirer's brain, and makes him a visionary. And you have particular need to beware; you remember what a curse this subject proved to you twelve years ago when you were at ———, how faithfully you tried to attain it, with what tears and prayers, and how it faded like moonshine, and left night darker for the contrast; and how it has cost you years of trials to regain the steadiness of faith you lost then; and now here you are crossing the reptile's path again, and that too while you vividly remember its stings, and how you deeply regretted ever meddling with it, and cursed the day you saw it." These recollections staggered me, and I felt inclined to retreat. But reason came to parley with me. I asked myself whether I was quite *sure* there was nothing in the subject, after all? Had I fully investigated the subject before? Might it not be the purpose of Satan to lead me into a disbelief of sanctification, in the same way that he continually misrepresents the subject of *conversion* to impenitent sinners? And might he not have foiled me before, just as he often does the inquirer in religion? Might he not make me a *partial* infidel, just as he certainly does make *entire* infidels, by mystifying, and misleading? How many times had I heard sinners object to the possibility of conversion because they had missed the mark at some anxious period of their lives, and now had grown blind in their unbelief, and bolder and more prejudiced in their atheism? Moreover, another recollection strengthened my faith in the new doctrine. I remembered that when I had before studied the subject of sanctification, I had endeavored to go altogether according to human authority, contented to walk a line chalked by human wisdom, instead of seeking and relying upon divine aid alone.

And as I thus had received only partial light, so I had only partial faith, and consequently only partial purpose. I had gone to God not believing him to be (in this matter) the rewarder of them that diligently seek him. Thus I had wavered in faith on the very threshold of glory; had faltered between the Holy Place and Holy of Holies, and just as the veil was about to be rent. I had not trusted wholly to him and his guidance; instead of using means as means, I had made them an end. I remembered that I had gone in prayer to God with certain preconceived notions of just the way in which he would bless me. And I knew that many an impenitent sinner had failed in obtaining a sense of pardon for the same reason. I saw that I had before made these and other radical mistakes, and I saw that these were reasons sufficient why I failed in obtaining the blessing, and that there might be after all such a truth as instantaneous sanctification, notwithstanding my failures. And if there was such a blessing, it was desirable; if there was any more of religion to be had this side of heaven, I needed and longed for it. I needed it as a Christian, and a pastor, for how could I be able otherwise to lead the flock through green pastures and beside still waters. I had longings for such a state; they only must be acceptable in God's sight. He could have inspired them. Would he do so only to produce a life-long, hankering, thirsty disappointment? Ah, does he not say, "Blessed are they that hunger and thirst after righteousness, for they shall be filled?" "Blessed are the pure in heart?" Then, are there no "pure in heart?" Therefore, I determined to know further concerning this matter; but also determined that I would inquire only of God. Here Satan suggested that I was only going over the same track as before, for as I had followed a certain treatise on sanctification before, so now I was merely exchanging it for another, and that I was now about to fol-



low the teachings of the *Guide to Holiness*. "No," I replied, "I will not take the word of this pamphlet, nor any other human authority, however respectable. But the subject, if true, is a precious one, and is at least worthy of Bible study." So I determined to inquire only of God, searching as never before the Holy Scriptures with earnest prayer, desiring to learn whether there was such a truth as instantaneous sanctification as well as conversion taught there, and whether it was attainable. I reasoned that the Bible was God's book, and that it was both to his credit and honor that the diligent inquirer should find only truth there. That although a certain degree of knowledge might be obtained from the Bible by even the most casual reader, yet that only he who prayed while he read, that his eyes might be spiritually enlightened, would arrive at hidden meaning of truths, not intellectually, but *spiritually* discerned. That many Bible readers did not even believe in *conversion*, but that I had been enlightened to believe and receive the doctrine; that to me the Bible was full of it, and corroborating everywhere my own experience every day. I saw that I had been instructed by the Spirit to perceive the Bible taught conversion, and the question arose, "Why may I not all this time have been as blind concerning sanctification, as others are in regard to conversion? The darkness is in the soul, not in God's word." "The entrance of thy word giveth light." "Besides, this magazine has been published a number of years, a rather long period to be increasingly sustained if it is only a deception about so experimental a subject. Those who profess the doctrine, have done so for years with all confidence, as much at least, as professors of conversion; and in the magazine there are continually fresh testimonials of experience, characteristically different, essentially alike." And I drew the conclusion, that as the Holy Spirit wrote the Bible, and as it had spiritual meanings, so he himself must interpret it to the reader, operating upon his heart; and that if the Holy Spirit was given to me, I might understand still more of the Bible's blessed truths. Then I found this promise. "Your heavenly Father is more willing to give the Holy Spirit to them that ask him, than parents to give good gifts to their children." "But," thought I, "this can only be addressed to the unconverted, for every Christian has received the Holy Spirit, so it does not apply to me." But Satan's suggestion was soon answered by another passage. "He dwelleth *with* you, and shall be *in* you." Here Christ was addressing his disciples, who had long been converted, and he tells them, that the Holy Spirit who had already enlightened them, should hereafter dwell in them. I saw here a deep meaning hidden in the little preposition "*in*." And I remembered, too, how the Spirit had descended with power on the day of Pentecost, when thousands were not only *converted*, but "*filled with the Holy Ghost*." My course was now a clear one comparatively. I had found a definite object to pray for,—that the Holy Spirit, who I felt was "*with*" me, might be "*in*" me. And I began to feel sure that when he came I should be taught the mystery of godliness, for I found the passage, "He shall" (not only "reprove the world of sin," but also) "guide you into all truth." So I determined to take the Bible as if I was the only individual in the world, as if it was a message to me, as if I was alone, like Moses, on the mount, and receiving the sacred volume handed down to me by God's own hand. I determined to believe the Bible as I understood it by God's instruction, and to appropriate all of it that I believed; to call every promise mine, and rest upon it. As I read, so, I trust, literally my soul lived by every word that proceeded from the mouth of God. I came to God according to the specific direction. "If any of you lack wisdom, let him ask of God that giveth to all men



liberally, and upbraideth not, and it shall be given him; but let him ask in faith, nothing wavering." "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." "Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me." "Said I not unto thee that if thou wouldst believe, thou should'st see the glory of God?"

It was not long after this that I discovered the Wesleyan view of sanctification to be biblical,—all at once the Bible seemed to flash with the brightness of the doctrine, from Genesis to Revelation. Passage after passage appeared bearing upon the subject, unlocking, as of its own accord, all its hidden glory to my newly inspired view. The Bible seemed a delightfully new book. I turned its leaves as one walking through a garden early on a Spring morning; new flowers were opening their dew-cups, and releasing the fragrance which had nestled for refuge in their bosoms during the shadows of the night. Freshness, and beauty, and music were on every side. Holiness, I saw, was taught all through the Bible, both as a privilege and duty, to be secured, not by works of merit, but only by faith on the Lord Jesus Christ. One day I was surprised and delighted on opening the Bible to see the very letters down page after page fairly shine as if they were all gilded; and there was an especial brilliancy in those portions which taught the beauty and attainableness of sanctification. This recalled a similar circumstance which had occurred about the time of my conversion, and which I had always thought so remarkable. Both of these incidents seemed inexplicable. I had heard of similar instances occurring at the conversion of other individuals, and always regarded them as peculiar to the period of conversion, and never after repeated in the course of earthly experience. But here was the same phenomenon a second time in my own experience, and that, too, thirteen

years after the first instance. The difference between the two occurrences seemed to be, that the first impressed upon me the fact of conversion being found in the Bible, and the second revealed in the same wonderful way, the sweeter truth of the reality of a life of holiness by faith in Jesus. Moreover, in the second instance the marvellous light was of longer duration, lasting for days, appearing whenever I opened the Bible. With this came the sure conviction that God had answered my prayer, and opened my spiritual understanding to behold the fulness of the great mystery of godliness. But all this seemed to be as yet but an intellectual comprehension, pleasing, rejoicing, stimulating, but not satisfying. I now longed to have the recognized truth burn into my soul. For this I prayed, understandingly, importunately, in faith, for I now saw that I might come with all boldness by a new and living way; that I did not hope against hope, or fight as one beating the air, or come into a mount that could not be touched, piled high with angry clouds. But I felt drawn instinctively. I felt the Spirit helping my infirmities with groanings I could not utter, and a sweetly constrained power seemed drawing me on, and a still small voice whispered, "Friend, come up higher." At length he assured my heart before him, but how surprising the method, how mysterious the simplicity of faith! How astonished and humbled I was to find that after all my struggles, after all my preconceived notions and roundabout resolves,—after all, Christ, only Christ, was the way; that there was no going beyond him, and nothing excepting him; that he himself was the very blessing I sought, the sum and substance of it all; that to receive and apprehend a newer fulness of Christ, was to apprehend and receive the blessing; that he was the "all in all." My desire was to be emptied of self, and to be filled with Christ; that I might be dead, and Christ formed within me; that my life



might be hid with Christ in God; that I, being dead, might live only as I lived in Christ, or, better, as he lived in me. "He brought me to the banqueting-house, and his banner over me was love." Yes, but the struggle was fierce and tedious, nature and self were hard to kill, and I was inadequate to the task; they refused to die, but grace slew them, and made me a living sacrifice, willing to be forever nothing upon God's altar, and to let Christ be everything forever, to be my all in all, to occupy the former throne of self in my soul. I found that Christ became all mine the moment I became all his, the moment that I ceased to desire (as I had desired all along, secretly, but unconsciously) to be *nothing* in God's sight in order that I might become *something* in my own sight in consequence! Oh, is not the heart deceitful above all things, since pride, in order to linger a little longer in God's temple of the soul, when the Holy Spirit would drive it forth, must needs counterfeit the garb of humility! But the last idol must be slain; pride fell; I consented to become nothing, to stay nothing, — not as the means of becoming something afterwards; not exactly for the purpose of merely being humble, but to be nothing that Christ be something, — might be everything, might be the *all* that I had desired to be. I now saw that holiness was not a quality that could be abstracted from Christ, and built up in the soul as an adornment, but that Christ must forever retain the beauty, the holiness, the righteousness, the sanctification, the redemption, all of it, and that the Christian only possessed it as he possessed Christ. Oh, there is a meaning in that expression, the *fulness of Christ*! It is not the fulness of the Christian, but the fulness of Christ, and then the Christian becomes by an appropriating faith, full of *Christ*, who brings with him all his fulness to abide in the heart, in a living union. God gave me the faith that opened the door of my

heart where Christ had stood so long knocking, while his locks were wet with the dews of the night. Heavenly peace and calmness entered with him. There was perfect satisfaction. I seemed at times too happy to live, but oftener it was a serene, even joy. Satan was bound, and I had a foretaste of the millennium, if not heaven. Then Satan was let loose for a season, and came with all his malice and ingenuity, to try me (it almost seemed) as he did Job, and sift me as he did Peter. But Christ had prayed for me. He bade the tempest be still, and there was a great calm. Since then, the storms have often been rough and boisterous, I have been cast adrift on a sea of circumstances, in the midst of night, without rudder, or anchor, or mast, but faith has always been steady enough to stand firmly, and clear-sighted enough to pierce the blackest darkness, and see the Star of Bethlehem beaming quietly above me, while within my breast I can feel its unruffled reflection.

I may add, that though a narrow path, the way has become plain and lovely. My feet are growing, I trust, firmer and surer in keeping the straight course. Errors, temptations, and weaknesses lie always in wait for me, and when least suspected, start from an ambush, but Christ is ever near me, admonishing: "What I say unto you, I say unto all, — watch!"

One other word he is compelled very often to repeat, for I am very wayward in one respect, and he guards my frailty.

During the first weeks of my experience Christ favored me with many peculiar manifestations. I thought it would be always so. Their cessation, or very rare occurrence, seemed to leave me comfortless, till I learned the true meaning of the passage, — "The just shall live by faith." Never can I doubt this glorious change which Jesus wrought in my soul. Life is now all a Providence, every moment a



circumstance. And, thanks be to God! I can still cry as at the first moment of the change, "Eureka!" "I have found him of whom Moses and the prophets did write!"

[Original.]

## SUPREME LOVE TO GOD.

BY Y. J.

A KNOWLEDGE of God must first be attained if we would meet the claims which he holds upon our service. And it is not essential that our minds should grasp the attributes of his character so perfectly as to be able to delineate his power, dominion, and glory. If this were necessary we might die in despair. But the mind must be acquainted with him. A knowledge of his love and forbearance will lead to an appreciation of his dealings toward us. A knowledge of his justice and holiness will lead us to that filial fear which is inseparable from the Christian character. Thus a knowledge of his love will attract us, and a knowledge of his justice, combined with a knowledge of his power, will prevent our trespassing upon his mercy, and thereby excite the divine anger.

What is more necessary to inflame our affection toward God, than a deeply seated approbation of his character and dealings toward us? And the more we search his character, the more that character meets with our approval. Some attribute a want of love and a disposition to barass our lives to that good God who doeth all things well. But they surely do not mean it. No rightly balanced reason can attach to God's character any disposition but what in its exercise would promote our welfare. There are some objects that are despised the more they are observed. Not so in our study of God's character. The more we study, the more we admire; and that admiration does not merely include an appreciation of its beauties, but *excites us to love and respect the teachings of the pos-*

*session of that character.* "WE LOVE HIM BECAUSE HE FIRST LOVED US."

This is the only legitimate motive that can stimulate in us an affection toward God acceptable to him. Love not begotten by love, must be of a selfish tendency, manifested for some secular reason, or it is simply a regard for the object arising from admiration of its character. Man may be ever so reverential, and careful to obey the precepts of God's law, and yet possess none of those attachments which a study of Calvary would produce. Some men are professing love to God in order to realize his protection in the day of wrath. We look upon such a motive as savoring of selfishness; and although the fear of death leads often to reflection, which leads to dedication to God, yet love to God, arising from his love to us, should lay at the basis of our devotion to him; — and that love our Saviour tells us should be *supreme*.

To the Christian it appears strange that a duty so delightful in its exercise, such as loving God, should have to be presented to us in the form of command. A glance at the dealings of God, — his love in preserving and redeeming us, should fan up our affections and centre them upon God without any command from Christ, such as is contained in the words, "*Thou shalt love the Lord thy God with all thy heart,*" &c. But this fact proves more forcibly the necessity of our loving God supremely.

First, — with all our heart, — all the powers of affection employed in loving God, — ready to obey his command if it requires to leave the dearest object of past affection, — father, mother, sister, or brother, or whatever it might be. In complying with this command we are not supposed to love other objects that are proper objects of affection any less than formerly. Our love for relatives and friends should not be lessened by our love to God; but our love to him should be strongest. Indeed, it is not until we do love God thus supremely that we are enabled to love our enemies as we ought, and love our fellow-



creatures with an apostle's love. Supreme love to God includes love for all his creatures, and a passionate regard for their spiritual welfare, which is God's cause. Secondly, with all our soul, — with all our life. Not merely in prosperity, nor merely while engaged in the forms and ceremonies of religious worship, but constantly and unto the end. Consider your love to God the essence, the sweetness of life.

Thirdly, with all our mind. No unholy motive can stimulate this love, when our disposition to love God is undivided. The disposition should attend every manifestation of our love to God, and any action in God's cause called forth by our love to him should be performed with that delight that the world may prove that the ways of religion are "ways of pleasantness." And as in the Gospel by Mark, where an additional limit to Christian love is given, we should love God.

Fourthly, with all our strength. It is not sufficient that we merely occupy the time in loving God best of all, and labor constantly for him. But we should seek expansion to our powers of affection, by stretching them and trying how much we can love him, and in obedience to that growing love, we will be stimulated to more extended usefulness. Why should our talents bring only a hundred-fold, when they may bring a thousand? Why should we try to get to heaven with as little pains as possible, and as silent as possible, while by meeting the above easy claim we may be ambassadors for Christ; useful, and enjoying increasing grace; and then have it said at the close of life, he "*hath done what he could.*"

Dear reader, let true principle lead you to supreme love to God, and you will know all that is meant in that important word, Holiness.

*Mount Brydges, C. W.*

It is to Christ's death and the Christian's life that the word of God gives special prominence.—*Thomson.*

[Original.]

## "LOOKING UNTO JESUS."

BY MARY R. STANIFORD.

TRAV'LER in the narrow way,  
Hast thou found it long?  
In thy journey, day by day,  
Hast thou suffered wrong?  
Look to Jesus, — he will keep,  
He will guide through waters deep, —  
Kindly bear thee in his arms,  
Gently soothe when fear alarms;  
Oh! trust in him.

Dost thou mourn because of sin?  
Know'st not peace nor rest?  
Does Temptation enter in,  
And the Foe molest?  
Trust in Jesus, — he will save;  
He hath risen from the grave;  
Pleadeth now at God's right hand,  
That his weakest child may stand  
Secure in him.

Bring to him the heavy load,  
Cast on him thy care;  
Bending from his bright abode,  
Still he heareth prayer.  
Take his burden, — it shall be  
Light and easy unto thee;  
Jesus gives the weary rest,  
Closely clasps them to his breast;  
Rely on him.

Come with broken, aching heart,  
Wait not for relief;  
He will bid all sin depart,  
He'll assuage thy grief.  
Count for him earth's joys as dross,  
Reckon all thy gain as loss;  
Only seek his love to know,  
Daily in his footsteps go;  
So rest in him.

*Salem, Mass., Feb. 1860.*

[Original.]

## A CRY FOR LIGHT.

My heart is sinking down in dark despair,  
My straining eyes search this thick gloom to find  
One struggling ray of light, — but none is here.  
One long, deep cry I lift, O God, to thee;  
Is there a balm in Gilead, — a rest  
For weary, longing souls? — can the tried heart  
Look up to thee, a Father and a Friend?  
My heart is waiting, waiting now for thee;  
No sound breaks the deep stillness of the air;  
I listen. Art thou near? Reveal thyself,  
And shine upon my troubled heart, as when  
At thy supreme command, "Let there be light,"  
The golden beams lit up the troubled depths.

MARY.



[Original.]

## LETTER FROM MRS. PALMER.

ARTHUR VILLA, PENRITH, April 10, 1860.  
REV. H. V. DEGEN.

DEAR BROTHER: We send you for the thousands of your readers scattered throughout America and Europe, what we have been enjoying this morning as a feast of fat things.

Through the kindness of John Steele, Esq., of Barnard Castle, and as copied by his own hand, we have just received the accompanying extracts, from the *manuscript* journal of Hester Ann Roe, afterwards Mrs. Rogers. Says Mr. Steele: The journal, in her own handwriting, is in the possession of Mr. John Rogers, Marske, near Redcar, Cleveland, son of Rev. James Rogers, husband of Hester Ann, but not the mother of the above-named John; Mr. Rogers having been three times married; Hester Ann was his second wife, and his last wife was the mother of John.

These extracts show the manner in which Mr. Wesley labored, when just bordering on his fourscore years; how he was "in labors more abundant;" with what pleasure he hailed a glorious revival which had broke out at Macclesfield; how he encouraged the new converts, especially the young in years, to bear their testimony to what God had done for them; and his mature views in his 80th year on the great subject of "The Way of Holiness," and "Faith and its Effects." Mr. Wesley refers to the visit to Macclesfield in his printed journal, see March, 1782.

"Good Friday, March 29th, 1782. I had a good time in private, especially in interceding for dear Mr. Wesley; the Lord sweetly assured me he should be made a blessing to my soul, and many others. I just got to Mr. Riles's in time to meet him at the door, and was filled with grateful praise to see him still in health and spirits, all devoted to the God of love.

At the new church, (Rev. D. Simpson's,) the service for the day was very solemn. Mr. Wesley preached from "Ye know all the grace of our Lord Jesus Christ," &c. He showed that to know the grace of our Lord Jesus Christ was to know him as our prophet, priest, and king; he spoke freely, and sweetly, of his divinity and condescension in becoming man, that we hereby might become heirs of God. While insisting on the riches and privileges of believers, how was my soul filled with love. He said, faith and love were inseparable; that faith preceded love, and our love was always in proportion to our faith, and our obedience to our love. Nay, that holiness is love, and love is holiness; and there can be nothing higher than love which casteth out fear, in this life; and that in eternity, our all in all shall be love, for "God is love," &c.

He said, a person who is *sanctified* feels more resignation to live here in this world of trials, though surrounded by a host of foes, than a person who only experiences *justification* can do, because the pure in heart, dwelling in love and in God, have a heaven below, and therefore can say, "Not as I will, but as thou wilt." In the afternoon, Mr. Wesley preached in the new church, from "Wherefore laying aside all malice," &c. At night, in the preaching house, from "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts," &c. Some words in this sermon gave me to believe he had been warned not to preach on the doctrine of faith, and I found a desire to speak to him on the subject, but when I was with him, my mouth was shut respecting it, though I found liberty to speak fully and unreservedly on other things. He behaved with fatherly affection; indeed, I had never more solid comfort and satisfaction in his company, and never found it more truly profitable.

Saturday, 30th. I had little sleep in the night, but was filled with divine love. I rose at 4, had sweet intercourse with my



God in private prayer. At 5 o'clock I heard dear Mr. Wesley, from "Blessed are they that hunger and thirst," &c. His words were with power as he offered a present salvation to all. At one o'clock, Mr. Wesley preached at Leek. He took me with him in the chaise. Glory be to God, I had a good season on the road, and at Leek we found a few precious souls. Two women with whom I spoke were thirsting for sanctification, and others for pardon. God's dear servant preached from "The kingdom of heaven is at hand." The room was much crowded with a hungry, attentive congregation. His word was with the power and demonstration of the Spirit, and every one seemed as melting wax before the fire. My soul was filled with the goodness of the Lord; all my powers were swallowed up in his precious love.

He showed, first, that when the pure gospel of Christ was preached and received in any nation or kingdom, the kingdom of God was set up there; also any city or town; or, if any *family* was converted and believed in Jesus, it was set up in that family; that when it respected individuals, it consisted in righteousness, peace, and joy in the Holy Ghost, and began to be set up when we were justified, but is not completed in the soul till we are fully renewed. He insisted "*the kingdom of heaven is at hand.*"

He addressed himself to children of six, seven, or eight years old; to young men, young women, old men, old women, high and low, rich and poor, drunkards, swearers, sabbath-breakers, liars, thieves, &c. and told them, You may now be delivered from all the power of your besetting sins, even *this day, this moment*, for "*the kingdom of heaven is at hand.*" Serve the devil no longer; he is a bad master. Yield now to *him* who loveth you, who died for you, who will save you from all your sins here, and from hell hereafter. He loves you all, — even *thee*, O poor sinner, he bled for *thee*; and wilt thou re-

sist him still? 'Dost thou feel thy sins? Art thou willing to know Jesus as thy Saviour? and art thou afraid to come? Fear not, — look up, — he is nigh thee. — Dost thou want pardon? Shall I tell thee thou mayst have it next year? Nay, I dare not; — thou mayst have it sooner. Shall I say next week? thou mayst have it sooner; to-morrow is not thy own, — thou mayst have it to-day, "*it is at hand,*" — look up *now*, even *this moment*. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It is true, we *must* acknowledge that in general the work of repentance is carried on by very slow degrees. Most people are a long time after they are convinced of sin, before they are justified. But why is it? It is because of their unbelief. "The kingdom of heaven is at hand," — the word of faith is nigh thee, — fear not, — only believe. Art thou a child of God, and feelest his kingdom in a measure set up in thy heart? Dost thou know, and canst thou say, "He has loved me, and given himself for me?" Hast thou a *measure* of righteousness, peace, and joy in the Holy Ghost, and yet, dost thou feel the remains of anger, pride, self-will, inordinate affections, or evil desires? Then thou knowest the meaning of those words,

"'Tis worse than death my God to love,  
And not my God alone."

Thou seest, and art assured "without holiness no man shall see the Lord," and thou feelest thou art unholy. Thou art convinced, none but God can bring a clean thing out of an unclean. His will is thy sanctification. "He will sprinkle clean water upon thee, and thou shalt be clean," &c. "He will circumcise thy heart," &c. But, art thou to wait a year, a month, a week? Art thou to stay till thou art more worthy? Not at all, — come *just as thou art, come now, a helpless sinner*, to a *perfect Saviour*. But some may say, Is not sanctification a gradual, as well as an instantaneous work? Yes, it is both, and



most persons are a long time after they are justified, before they are sanctified. But, does it need to be so? Not at all. I have known a person justified one month, and sanctified the next,—yea, justified one week, and sanctified the next; nay, I have known a person justified and sanctified in an hour, and *glorified* the next.

A thousand years are with the Lord as one day, and one day as a thousand years. "He that believeth shall be saved." Where art thou, O believer, who art longing for all that peace, righteousness, and joy in the Holy Ghost, spoken of in my text? "The kingdom of heaven is at hand," it is *nigh* thee, it is here,—take it,—(holding out his hand) *now believe*,—wait for nothing,—Lord Jesus, speak to that heart, &c. I forget to say, that when he described the righteousness spoken of, he showed it was right affections, right dispositions and tempers to God and man, and might be comprehended in love,—pure love to God, and pure love to man; and that peace and joy in the Holy Ghost were certain consequences, for "God is love," and he that dwelleth in God, &c., and where God dwells, must be joy unspeakable, and full of glory. The moment we receive this righteousness by faith, then is the kingdom of heaven set up in the heart, and we are all love, all peace, all joy in the Holy Ghost, and we grow and increase therein, till we arrive in the kingdom of glory.

He prayed with such life, power, and liberty, as I never before heard him, for children, yea, for every one present. The unction of the Holy One was present of a truth. A young man, who was under conviction, was greatly encouraged to come to Christ by faith for a present pardon. A young boy, nine or ten years of age, appearing to be much affected, I spoke to him, and he burst into tears. I asked, Are you determined to seek and serve the Lord? He said, yes. Do you feel yourself a sinner, and are your sins a burden? He then wept more still, and cried, yes.

Do you know that if you die before Christ pardons your sins, you will go to hell? Yes. I then endeavored to encourage him, and a woman told me he had just lost his mother, and was an orphan. Oh, how was I filled with humble love and praise!

On our return home, Mr. Wesley said, "I never saw a more lovely congregation, Hetty; I had peculiar liberty." I told of the young man and the child, and his soul seemed full of love and praise. While he slept in the chaise, I had half an hour of precious, silent intercourse with the Eternal Trinity, and such calm, uninterrupted sweetness as none knoweth but the soul that is *one with God*. Oh, how he filled my soul with a plenitude of his presence! I was truly swallowed up in Father, Son, and Spirit. Mr. Wesley preached at 6 o'clock, from "God giveth grace to the humble."

Easterday, March 31. At the new church, (Mr. Simpson's,) I was peculiarly blessed; all my powers were swallowed up in love; and the hymns, suitable for the day, were truly sweet; I felt, indeed, the resurrection's power of Jesus, the fruits of his glorification, even the indwelling presence of a triune God. Mr. Wesley preached from "The Lord is risen indeed." He showed there was a rational and an experimental evidence of this, and how much preferable the latter was to the former, sweetly describing who might be said to have the latter. He said the moment any polluted sinner, however vile, believes on Christ for justification, that instant the experimental evidence begins; he then feels the virtue of his death, by receiving the forgiveness of sins, and the spirit of adoption, whereby he can in that moment cry, "Abba Father," My Lord and my God. And this experimental evidence is completed, when that promise is fulfilled, "I and my Father will come in unto you, and make our abode with you," "and the Comforter whom I will send, he shall abide with you forever." This is



the privilege of all believers, and is received by faith. He gave much encouragement to those who were seeking this, and to those who had attained.

After I had been at the altar, and there feasted on the living bread, I had a heart-felt sense of his approbation. In the afternoon Mr. Wesley again preached at the new church an excellent sermon from "The wages of sin is death, but the gift of God is eternal life," &c. He insisted strongly on the eternal life spoken of, being the free gift of God, not obtained by works in whole, or in part, but alone through Jesus Christ, our Lord, through faith in his blood. He showed that this eternal life is *love*, begun in justification, though then mixed with unbelief and inbred sin, ruling and filling the whole soul in sanctification, and consummated in glory. Faith is the hand instrument, or receiver of this, but shortly faith will be swallowed up in sight, whereas, love never faileth, &c. He spoke very lovingly with sinners, besought them to flee the service of so bad a master, whose only wages was misery here, and death and misery eternally hereafter. Mr. Wesley's text in the evening, at the preaching house, was "Set your affections on things above," &c. After preaching was the love feast, and glory be to God, it was a season much to be remembered; near forty made a noble confession. George Bradock spake humbly and wisely, and declared boldly he was cleansed from all sin. Soon after I spoke, and how was I filled with glory, and with God; my soul was wrapped up in his presence and love. John Bowby spoke clearly of receiving sanctification by faith alone, and retaining it nineteen years by still acting a momentary faith. He mentioned two women at Kettlesum, one of whom had for twenty years been seeking a gradual sanctification from all sin, by self-righteousness, watchings, prayer, &c., yet she was now convinced she never could watch and pray in the gospel sense, till she had received a heart from sin set free

by faith alone, and that to every soul who feels its need, "now is the accepted time, now is the day of salvation." As soon as she discovered this, she ventured her soul on Jesus as a *perfect Saviour*, and proved him to be to her according to her faith.

T. Ridgeway bore a glorious testimony for God, and declared he received the blessing of sanctification in a moment, by simple faith, after trying to sanctify *himself* for three years together, by *gradually* mortifying every corrupt affection, &c. Several others all declared the same precious truths, that by grace they are saved through faith, and that from all sin.

S. Bradshaw professed justification, but owned he did not experience what he now heard, though he had been a Methodist twenty-nine years. Mr. Wesley got up and said, those who love God with all their heart must expect much opposition from professors who have gone on for twenty years in a lazy, old-beaten track, and fancy they are wiser than all the world; these always oppose the work of sanctification most. When I. Goostry, a boy spoke, Mr. Wesley ordered him to stand on the form, that he might be heard, but he was then so confused, he could not say all he intended; but Mr. Wesley was much pleased with him; and said many things to encourage the young in years. He also said, some people accuse us of seeking salvation by works; they may as well accuse us of playing at push pin. How many have declared to-night, that they are saved by grace and through faith alone. Mr. Wesley allowed the meeting to continue two hours, which I never knew him to do before, but his whole soul was filled with love and thankfulness for so many witnesses of redeeming love and full salvation.

Monday, April 1. Mr. Wesley preached in the morning at 5 o'clock from "Who hath heard such a thing, who hath seen such a thing," &c. (Isaiah lxvi. 8, 9.) He showed in a literal sense it could not be, but in a spiritual sense it could, nay, it had



been the case. He spoke of the three thousand who were converted on the day of Pentecost, and the rapid progress of the gospel among all nations in the days of the Apostles, and then of the work of God among the Methodists, and lastly in individuals.

He said he had known many convinced one month, justified the next, or justified one month and sanctified the next. Nay, many convinced one week, or one day, and justified the next, or justified one week, or one day, and sanctified the next; nay, he said, he knew one young lady, who was convinced of sin, justified and sanctified in twelve hours, who before was quite carnal and unawakened. Another young lady, he said, was seeking sanctification by prayers, tears, watching, fasting, and a diligent use of all the means, and one day she determined, "I will wrestle till I prevail, *I will have the blessing this day.*" She wrestled in her closet a long time, but not obtaining it there, she went into the wood, and wrestled there for four hours, till her body was wet with perspiration, and all her strength spent; so at last she cried out, "Lord, I have done *all that I can do,—I can do no more,—I am helpless,—Oh, save me!*" And then the Lord instantly broke into her soul; she was filled with love, and joy, and peace in believing, and prayer was lost in praise. "Then," said Mr. Wesley, "when she could *do no more,—do nothing,—* she was just fit for the blessing."

He insisted, "All things are now ready; one day is with the Lord as a thousand years;" only believe; and he greatly encouraged those who have believed. His word was truly with power, and the unction from above, so<sup>l</sup> was his prayer for a present salvation, especially for children. Lord send a gracious answer.

I went to him at Mr. Riles's (the superintendent minister), and he said, We had a lovely meeting, Hetty; such an evidence cannot be withstood. I said, Ah, sir, there are some who cannot receive all the testi-

monies that were borne last night; they think those who were justified only a few weeks or months ago, are deceived when they pretend to know any thing of sanctification. "Well," said he, "but you and I do not limit God, and indeed the time is now come, when a fuller dispensation of the Spirit is given than has ever been known before. Fifty years ago, and indeed before that time, there was *here* one, and *there* one instance of the power of God, but it was rarely the case. We seldom heard of *instantaneous sanctification by faith alone.*"

"The Moravian brethren seemed, for a time, the most clear, but now there is no people in the world speak so clear and distinct as the Methodists, and *we now* see much clearer than at first; there are more living witnesses of the power of God. I knew one Hannah Hooley, in this town, that was justified at fourteen years old, sanctified in about six weeks afterwards, stood firm for about two years, and now she is in Abraham's bosom, and you have now several witnesses. I was quite delighted with that little girl, (Matty Goostry, ten years old,) who told me 'When I felt the love of God, and that my sins were forgiven me, it overjoyed me.' You must strengthen the young ones, &c."

He met the select band, and it was a precious season indeed. Mr. Wesley called little John Goostry, and desired him to finish what he was saying last night, and to speak freely. He hesitated a little, but then gave a clear account of his justification; how he was afterwards convinced of inbred sin, and received sanctification. Mr. Wesley expressed himself as much pleased. Molly Rydall said she had long sought sanctification in a self-righteous spirit, and when cousin R. Roe told her, "You may come *as you are*, and come *now by faith*," she thought he talked nonsense; but as soon as she was convinced of this truth, and cast herself by faith on the all-cleansing blood of Jesus Christ, she found "He was made unto her sanctifica-



tion." Others testify to their having obtained the same blessing, and holding it fast in the midst of trials and temptations, that they could "Rejoice evermore, pray without ceasing, and in everything give thanks."

We breakfasted at Mr. Simpson's. Dear Mr. Wesley prayed with us, and I took leave of him there. O my God, let a plenitude of thy presence attend him! I never found more sweet and holy union with his spirit, nor more profit from his conversation. Just at parting he said to me, "I never before saw the nature of *instantaneous sanctification* as I do now." He said he now saw he had been led by the mystics, to seek something more than *love*, — a deliverance from mistakes, infirmities, and temptations; that if Christian perfection was simply loving God with all the heart, he blessed God he did experience a measure of this; that with God's help, he would preach the doctrines of faith, and a *present salvation from all sin* at Chester, though he expected much opposition. He blessed God for bringing him to Macclesfield, and begged he would pray for him. Asking me, "If a person is perfect in love, how can he afterward grow therein?" I replied by asking another question. How was it that Jesus increased in wisdom and stature, and in favor with God and man? He said, "Your answer is sufficient," and after taking an affectionate leave, he set off to preach at Northwich, on his way to Chester.

A fortnight after this Mr. Wesley wrote to Mrs. Rogers (then Miss Hester Ann Roe) the following letter, which she has transcribed into her journal, from whence I copied it. It forms a beautiful appendix to the foregoing account.

APRIL 15, 1782.

MY DEAR HETTY: You should always have in readiness that little tract, "The plain account of Christian Perfection;" there is nothing which so effectually stops the mouths of those who

call this a "*new doctrine*." All who object to it, are really (though they suspect nothing less) seeking sanctification by works. If it be by works, then there will certainly need time, in order to the doing of those works; but if it be by faith, it is plain a moment is as a thousand years. Then God says, (in the spiritual as in the outward world,) "*Let there be light*," and there is light.

As his own soul is much quickened, I am in great hopes J. Tellers will be a blessing to many in Chester. A few witnesses of pure love remain there still, but several are gone to Abraham's bosom. You will encourage those at Macclesfield that enjoy it to speak explicitly what they experience, and to go on till they know all the love of God, which passeth knowledge.

Give all the help you can, my dear Hetty, to them, and to

Yours affectionately,

J. WESLEY.

"This letter," says she in her journal, "was made a great blessing to me."

[Original.]

### THE HIGHEST BOON.

No higher boon I crave,  
I ask no purer bliss,  
Than still to feel thee near, —  
O Father, grant me this!

To feel around me twine  
Thine arms of strength and love;  
To feel upon me shine  
Thy glory from above;

To feel that thou, Most High,  
My God, my Saviour art;  
To feel thee still by faith  
Dwelling within my heart.

Oh! this indeed brings tears  
Of rapture to my eyes;  
This cheers the pilgrim's path,  
Makes earth a paradise.

No higher boon I crave,  
I ask no purer bliss,  
Than still to feel thee near, —  
O Father, grant me this!

RUTH.



[Original.]

## ON LOVING OUR NEIGHBOR AS OURSELVES.

It is a remark of Mr. Wesley to this effect, that, whatever may be our progress in experimental religion, we can never get beyond *love*. It is a maxim which is attributed in its origin to St. Augustine, that the man who truly loves may, in the exercise of such love, do what he pleases. It is the express declaration of the Apostle Paul, that "love is the fulfilling of the law." Christ, who stands preëminent as the world's great teacher, has told us, that the first and great commandment is this: "Thou shalt love the Lord thy God with all thy heart, and *thy neighbor as thyself*."

Our object at the present time is to make a few remarks on the subject of loving others as ourselves. The meaning which is commonly attached to the command that requires us to love our neighbor as ourselves, is, that we are to love our neighbor in the *same degree* as ourselves. And this is generally supposed to be the whole extent of its import. It is safer and better, we think, to suppose the meaning to be this, namely: we are to love our neighbor in the same manner as we love ourselves; (the word manner of course including degree, and implying something more than mere degree.) In having a knowledge, therefore, of self-love, we may be supposed, by implication, to have a knowledge of universal love, or that love which the great Teacher requires as due to all our fellow-men.

Some of the characteristics of self-love are these.

1. Self-love is characterized, in the first place, by what is variously termed an instinctive or connatural foundation. The natural or Adamic man, in distinction from the fully regenerated or sanctified man, is what he is in his natural selfhood, by the natural or constitutional development of his nature. In other words, his selfhood, (his *proprium*, as it is expressed

in the Latin language,) is not the result of calculation, but a gift of his being: is not a volition or the outbirth of a volition, but an implanted instinct; is not what he makes himself, but what is made in him. It is true, that this instinctive tendency is, in some degree, under the control of reason and the will; but still it is a connatural, an implanted element or principle of man's being, which is both instinctive in its origin, and to a great degree instinctive or constitutional in its action.

2. A second characteristic of self-love is, that it is self-centred. The influences, which go out from it, all recognize a common origin; all go out from one point. It is true, that the natural man's actions do sometimes, and perhaps not unfrequently, manifest themselves in kindness to others; but on a close examination, it will always be found, that there is some tie which binds them to a central, appropriating element. The "*proprium*" rules, and the kindly manifestations, which sometimes exist, always go home, and take the outline and hue of their image from what is found at the heart.

3. A third characteristic of self-love, considered as an active principle of our nature, is, that it is constant in its action; meaning by constancy, that it acts constantly or invariably in the same direction. The closest scrutiny to which it can be subjected will fail to detect any variation. At all times and under all circumstances, it keeps its watchful eye on its own purposes, and employs its busy hand for its own good. So fixed, so constant is the tendency in one direction, that you might as well expect the lion and the tiger to change their nature, as to expect a change in its invariable devotedness to itself.

4. A fourth characteristic of the principle of self-love is, its extreme intensity. It is not a principle which ever compromises its position by the doubtfulness of its attachments. Its love turns back upon its own centre with the energy of the whole



heart. It is a love as intense as the capacity of our nature allows to be possible. It is as strong as it can be.

5. And once more, another characteristic of self-love is, that it has its natural manifestations, its irrepressible signs, as it has its centre in itself, acting by the law of its being always in the same direction, so continually through the eye, the tones of the voice, the language of the countenance, and the whole physical action; it writes daily and hourly, and in every moment of the day, the inward life of the heart in the outward expression of the various signs, which are appropriate to such expression. The natural man, in his selfish nature, is known and read of all men, and cannot help being so read. His outward life is the superscription of his inward life; and the letters, which show what he is, are large, and plain, and inefaceable.

6. Such is a man's love of himself. We are required, in the words of the great Teacher, to love our neighbor as ourselves; that is to say, in the same manner as ourselves; and such, therefore, in all these particulars, if we have correctly stated them, is required to be man's love of his neighbor.

1. In the first place, the love of our neighbor must be so inwrought into our nature by the Spirit of God, that it shall exist and move in the holy man instinctively or constitutionally. He has not only taken his stand on the side of God by an act of the will, but has become "*a new creature*" in God. When such is the case, the person who is the subject of such love does not act slowly and with hesitation, as if his work were a thing doubtful or difficult to be done; but with great ease and readiness, by a tendency of his being, and as if he could not do otherwise. His actions flow out, as from an implanted life principle.

2. In the second place, as the natural man's love is self-centred, so the spiritual man's love, which is the love of our neigh-

bor, finds its centre outside of ourselves and in the good and happiness of *others*. The selfhood of the natural man is his kingdom. It is just as much the centre of all the outsides and externalities of his being, as the sun is the centre of the solar system; and in like manner, as in the natural man, all thoughts, all feelings, all hopes, all aspirations, revolve around the self-centre, so the love of our neighbor, which goes outside of ourselves, consolidates itself in the *all* in distinction from the *one*, and makes *humanity* its centre; and it requires no more effort to think of humanity, to act for humanity, to love humanity, than it does for the natural man to think, act, and love for himself. The centres are changed; but in both cases the action is by a fixed law of the mind. And truly regenerated and holy men will everywhere testify, that their love and their activity for the whole human race, cost them no effort, but have become easy, and are a part of their nature.

3. In the third place, the love of our neighbor or of humanity, when it comes up to the measurement which Christ has assigned to it, has the great attribute of fixedness or constancy. This naturally results from its having become an established and fixed principle of the mind. It stands firm and unchangeable to-day, to-morrow, and onward through life, watchful as the rising sun, and steadfast as its fixed and onward course, in its multiplied acts in behalf of all mankind.

4. And in degree, also, there is an entire correspondence in the two mental positions. We are to love our neighbor as we love ourselves, by loving him with the whole strength of our being. The holy man, according to the Christ measurement, is to love his neighbor,—in other words, is to love the whole human race,—just as intensely as the natural man loves himself. And how extreme this intensity is, all who have studied the operations of the unsanctified mind will be likely to understand.



5. And in the fifth place, the love of our neighbor, like the love of ourselves, has its appropriate outward signs. The man who loves his neighbor in the high, scriptural sense of the terms, is, as well as the man in whom the selfhood prevails, an "epistle," known and read of all men. This love to the whole human race speaks in his eye, in his countenance, in his action; just as in the natural life the selfhood speaks clearly and emphatically through the same instrumentalities. Nature admits of no permanent concealments. Every man, whatever may be his mental state, is necessarily a revelation of himself.

A single practical remark remains. The love of our neighbor, existing in accordance with the rule of Christ, is *holiness*. And as every one is supposed to understand the nature of self-love, so every one, by applying his knowledge of self-love to the subject of neighborly or universal love, can determine very nearly whether he ought to regard himself as a holy person.

T. C.

[Original.]

## GOLDEN MOMENTS.

BY ABBIE F. EMERY.

GOLDEN moments, flitting, flitting  
'Neath the veil beyond the skies,—  
Tell us, are we fitting, fitting  
For the joy that never dies?  
How is ev'ry moment laden?  
"With thy life-marks!" Time replies.

When the day is closing, closing,  
And the sun sinks down to rest,  
May we look within us closely,—  
Ask ourselves if we are blest;  
If this life is gliding, gliding  
Onward to eternal rest!

When the year is ending, ending,  
Weeks and months fast flitting by,—  
Do we feel that we are living,  
Fit to live and fit to die?  
Should we dare to meet the Father  
Ere another day goes by?

Newburyport, Mass.

[Original.]

SALVATION,—ITS MYSTERY,  
EXTENT AND RESULTS.

BY MRS. E. R. WELLS.

Who does not exult in the great *fact* of salvation? *salvation!* what a word! Who can tell its wondrous import, or who can compute its mighty power! Do we yet know the first letters of the alphabet of this great salvation, or comprehend the first principles of its all-conquering mightiness? Can those who live nearest the sacred stream, and who are most God-honored in their labors, begin to *understand* the hidden mystery of its mighty workings? Can they give the first solution of the wondrous problem, or compute with any arithmetic what it would do for the world, could every impediment be removed.

O! when the sum of the sacrifice made in heaven; the sufferings of Jesus; the intercession of Christ; the operations of the Spirit; the ministry of angels; the worth of the soul; the bliss of heaven; the pangs of hell, and the tremendous import of the word eternity can all be compressed in an intelligible alphabet,—then, perhaps, some faint idea can be given of the word salvation. Until then it must remain unwritten and untold.

But though this theme is unfathomed and unfathomable, and remains as it must ever a mystery unsolved; still its effects are manifest and overwhelming. It *does* change human hearts, it *does* make men "*new creatures in Christ Jesus*," so the Scriptures affirm,—so experience proves.

But *how much* can it change us; *how far* may we become *new creatures*? *Where is the limit?*

Stand up, ye that affirm "thus far and no farther," and tell us where the sacred stream ceases its flow, and where is its ebbing-tide mark above which it never rises? Tell us, if ye be able, *how much* pollution Jesus' blood can wash away, and where is the line which divides between its power and that of sin? Sketch upon



the canvas with an artist's skill, a heart defiled, polluted, fallen, and then one upon which salvation's "uttermost" is clearly pencilled, and reveal to us what remains of unholiness and sin. Is the contrast wondrously glorious while unsullied purity brightens the scene; or are the dark shades of fallen humanity darker still, by the bright pencillings of grace revealed? *Dost shrink?* And well thou mayest, for who dare "limit the Holy One of Israel?" or who tell where its salvation's *ne plus ultra*, or who affix its *minimum*.

O! when we can fathom the love of the Father in the gift of the Son; when we can comprehend the "grace of our Lord Jesus Christ," that though he was rich, yet for our sakes he became poor; when we can understand the unnumbered grievings of the Spirit borne with and forgiven; when we can measure the combined influences of earth and heaven to rescue poor fallen human hearts, — then, perhaps, we may tell the *extent* of its wondrous power.

But though we can never describe this salvation, or here fully test its *extent*, still its *results* are glorious. Shall our poor pen linger a moment on this theme which angels have desired to fathom, but, all too finite, they wonderingly wait the unfolding revealments of the mighty scheme?

*Salvation present and eternal* we dare place upon our banner as the common privilege of the world, — salvation now and forever, through the blood of the Lamb! Salvation from sin, its guilt and pollution from unholy intentions or desires; from impure affections or purposes; from unhallowed emotions or deeds; from sinful thoughts or words. Yea, more; from corroding care or distressing fear; from an accusing conscience or an offended God. Salvation *not* from sickness, bereavement, adversity, or death; but salvation *in the midst of them*. Never knowing a disappointment, for all is ordered by him to whose will a sacred heart is in sweet accordance, but "rejoicing alway, and in

everything giving thanks! "Nothing can disturb or annoy. Each successive stroke of the afflictive rod only draws the soul nearer the hand which holds it, so that it is constantly saying, "Though he slay me, yet will I trust in him." But this is not all. A heart all pure and washed in blood is *filled with love*. Love to God supreme, and to man pure and undefiled. Blessed state! Oh! wondrous scheme! Far above reason, and yet not contrary to reason! Far above poor feeble unassisted human nature, and yet perfectly adapted to it! Far above it in its original dignity and power, and yet wondrously elevating and triumphant in its exercise upon the depraved heart! A scheme worthy of its origin, and only comprehended by him who planned and executed it. A scheme that spans two worlds, and connects two eternities.

But this is not the full measure of result; it stretches on to the final conflict, when all helplessly we lie in death's ice-cold grasp; when the grave yawns widely for our coming; when the world recedes and eternity looms up to view; when friends fail and refuse to accompany us up the untrodden way to God; when the spirit, loosed from its earthly fastenings, poises its wings for flight toward the far-off shore; then, oh! then, who can tell the worth of this salvation?

Then it loosens death's icy grasp, and makes the embrace most welcome; it brightens the passage of the dark, dark tomb with celestial rays, and bids the soul mount in its ecstatic flight toward its native home. It opens the golden portals wide for entrance; it places the starry crown upon the glorified brow, and the golden palm within the sainted hand; it makes the soul all mindful of its past darkness and sin, as exultingly it sings, "Unto him who hath washed us in his own blood, and hath made us kings and priests unto God, unto him be glory, and honor, and dominion forever.

*St. Albans, Vt.*



[Original.]

## LETTERS TO AN UNBELIEVING FRIEND.

BY A. P. JOLLIFFE.

NO. I.

DEAR M——: You wish to know what I think of your state, and why you do not attain to that peace that is promised, and which you see others enjoy.

The reason why you do not receive your peace, (I call it your peace, because it is still in store for you, if you persevere, as one of the heirs to this legacy, "My peace I give you,") is, because you do not seek it in the order of the Lord. "First pure, then peaceable," is his order, and he will not reverse it. He is a sovereign, and has a right to make conditions. If he gave it to you in the only way you are willing to receive it, he would become a subject, and you a sovereign. He says, "First pure, then peaceable." But you are seeking peace first, which you never will find until you are first purified, for purity is peace; and in proportion to its attainment, will "the peace that passeth understanding fill both your heart and mind;" — and, more than this, it will "rule in your heart," so that it will be the ascendant emotion, subduing all anxiety, fear, and apprehension of every kind, from whatever source. Now you think that outward things must be made right before you can have this "perfect peace," which is promised to those who "trust God;" but then you will perceive that it does not depend upon things without, but things within. When all is set right within, things will be made right without; for these outward troubles are permitted for the purpose of urging you into this state, and when no longer necessary will be removed. Therefore until you "bear the rod, and him who appointed it," you seek deliverance in vain. For you will be restless, uneasy, and anxious, like a limb out of joint, until set in the order of the Lord. You say he does it. But he has not done it in you, or where is

his peace? that always attends his purity so surely that the terms are nearly synonymous. True, he does it, but not against your consent nor without your cooperation. Because you can do nothing without him, you therefore conclude that you can do nothing with him; but remember who said, "Through Christ, who strengtheneth me, I can do all things."

You truly desire his peace; there is no doubt of that; but do you realize that that desire is selfish and sensual, and not only so, but self-willed? It is selfish, because you want it for self-gratification; it is sensual, because if you get it in advance of purity, (which comes by the Spirit of Christ dwelling in you,) it will be a peace of the senses, which is liable to continual interruptions, and not the peace of spirit which shall keep both your mind and heart in Christ Jesus. It is self-willed, because you want it in your own way, and not in that in which it is offered to you. You may think it is a good desire because it is a good thing that you desire; but, nevertheless, it is both sinful and presumptuous, and may bring a rod rather than a blessing, inasmuch as you want God to conform to your order, instead of your conforming to his, which is saying, (in principle,) Let my will be done.

You will say, what then is to be done? Must I not pray for peace? Most assuredly; but only in God's order. At present you will have to renounce your selfish solicitude about your peace, and be solicitous only to "make yourself pure even as he is pure." But you do not want this unless you could have it and your carnal things too. As a proof of this, you go after teachers who rather explain these passages away, which they can only do by a sophistry that evades their real meaning. Such having only entered the vestibule of grace, an outer court of the temple, can never lead you through the court of sacrifice into the Holy of Holies by the blood of Jesus, by a new and living way. "For this is the covenant that I will make with



them, I will put my laws in their hearts, and in their minds will I write them." This is "the law of the spirit" which St. Paul said had set him "free from sin." The spirit, then, has a law, not to be believed only, but to be done; otherwise it is not "a living way," inasmuch as "faith without works is dead." Not conformity to the word outwardly, while the inward man, so far from conformity to Christ, indulges often a dissatisfied spirit under the crosses by the way, and resentful feelings at personal injuries. For outward obedience to the letter of the law killeth; it is the inward assent or obedience to the spirit of the gospel that giveth life. This spirit of purity, or the Holy Spirit, will be given you if you truly desire it, for "every one that asketh receiveth." It is not the disobedient that receive it, for "the Holy Spirit hath he given to them that obey him. It is to the keeping of his sayings that it is promised; the keeping of them from motives of love. "If ye know these things, happy are ye if ye do them." "For ye are my friends if ye do whatsoever I command you." "Continue ye in my love, for if ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." "He that hath my commandments and keepeth them, he it is that loveth me, and I will manifest myself to him." "For if a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him." All these promises rest upon obedience, and I have yet to find the first spiritual blessing that is promised to the disobedient.

Is not your opposition to this part of the word carnal? If you have the spirit of Christ, why have you not his peace? "for to be spiritually minded is peace." And if you "have not the spirit of Christ, you are none of his." Instead, then, of seeking peace by renouncing the carnal mind, and wrestling for the spirit of Christ, you not only have a repugnance to this way,

but you have a carnal resentment against those who urge you to the attainment of it. And is this not most unreasonable? What are they seeking but your good? And, having obtained peace in this way themselves, what greater good could they do you than to invite you to your peace in the same way? You say you are willing to receive the doctrine of sanctification as far as Mr. — teaches it. But beware how you make reservations, for you have had but the beginning of sorrows, if you continue "to limit the Holy One of Israel." Remember, it is not as you please. You act as if you were making laws for God, instead of submitting to the laws he has made for you.

As to my view of your state, it is one which will subject you to chastisement, and that immediately, if you do not come out of it. As to your hindrances, your selfish sensitiveness and carnal fastidiousness are, in addition to those I have mentioned, two which you must renounce; for these two produce that sinful secretiveness which would hinder you even from "testifying of the grace which is in you." And this false shame will be crucified by exposure and humiliations the most mortifying to your self-love, if you do not repudiate it. More of the self-renouncing spirit of Christ is what you most need to correct these things and to insure your peace.

These may be severe words, but may by the blessing of God prevent the severer discipline of chastening. Consider them, therefore, as said in love.

#### RELIGIOUS TRAINING OF CHILDREN.

—If you bring up your children in a way that puts them out of sympathy with the religious feelings of the nation in which they live, the chances are that they will either turn out ruffians or fanatics, and as likely the one as the other.—Coleridge.

The fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding.—Proverbs.